AUXILIARY GUIDE NUMBER FOR MAY

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"By faith was the law of Moses given. But in the gift of his Son hath God prepared a more excellent way; and it is by faith that it hath been fulfilled. For if there be no faith among the children of men God can do no miracle among them; wherefore, he showed not himself until after their faith." BOOK OF MORMON, ETHER 12 : 11, 12.

No. 16, Vol. 91 Thursday, April 18, 1929 Price One Penny

RECORDS OF THE LAMANITES*

ELDER LEVI EDGAR YOUNG

OF THE FIRST COUNCIL OF SEVENTY

THERE ARE a number of visitors here this morning who have come from many parts of the world. We bid you welcome. Though you come from the remote parts of this country or from Asiatic provinces, we are very glad that you are here to join us in the worship of God. It is the Sabbath day and we have come together in His name.

. . . .

God holds us responsible for our thoughts and acts in this life. We bear testimony that Jesus Christ is the Son of the living God, and unto Him all must come eventually, and in the end find eternal life in the kingdom of God. May God bless you while you are here and protect you on your journey. The Gospel of Jesus Christ is the Gospel of love. You are His children. We are all His children, and in an abiding faith in Him we will find our salvation.

There was recently held in New York City, the International Congress of Americanists, to which delegates from seventeen nations of the world came, to deliver papers and discuss the "Origin and History of the American Indians." . . . Most of

*From an address delivered at the fifth session of the Ninety-ninth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1928.

the sessions were held at the American Museum of Natural History and Columbia University. I had the honour of being made a member of the Congress, and for one week I listened to papers given by these scientists on this important question.

The results of recent scientific researches on the racial resemblances of the American and Siberian Eskimo to the Indian; and the supposed kinskip between the American Indian and some of the Asiatic tribes by Russian, Scandinavian, and American anthropologists were given. In all there were one hundred and forty papers read in general and departmental meetings. Dr. A. L. Kreber of the University of California discussed the subject: "Cultural Relations Between North and South America"; Dr. Ales Hrdlicka: "Migrations from Asia to America and their Traces"; Dr. J. E. Teeple spoke on: "The Factors Which May Lead to a Correlation of Maya and Christian Dates"; and Dr. Albrecht Penck of the University of Berlin gave a scholarly and elucidating paper on the subject: "When did the Indians Come to America?" These are but a few of the papers that were given, and I assure you that to me, they opened up the subject of the American Indians as no other source has done before. The Latter-day Saints offer the Book of Mormon as an authentic explanation of the Indians' origin.

. . . .

HEBREW CULTURE ON THE AMERICAN CONTINENT

The Book of Mormon is a history of Hebraic institutions of the American Continent as well as an exposition of Judaism. Centuries before Christ the Jaredites and Nephites came to America, the former at the time of the tower of Babel and the latter from Jerusalem. According to the Book of Mormon, one Lehi and his family were colonized in this New World about 600 B.C. They had inherited all the old traditions of the Hebraic people, and in their teachings one finds the same beliefs and ideals concerning God and the righteous laws of life as one finds in the writings of Isaiah, Moses, Jeremiah, etc. Religious, social and economic life lie at the very root of the story of the Book of Mormon. The fundamentals of the old religion of the Jews are given, as well as a clear explanation of the Gospel of Jesus Christ, for according to the Book of Mormon, Christ visited the people on the American continent after His resurrection.

. . . .

The Book of Mormon idea of immortality is the Christian idea. The Prophet Alma says: "Behold, there is a time appointed that all shall come forth from the dead. Now when this time cometh no one knows; but God knoweth the time which is appointed . . . Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body. . . . whether they be good or evil, are taken home to that God who gave them. . . . Then shall the right-

eons shine forth in the kingdom of God. . . . The one raised to happiness according to his desires of happiness, or good according to his desires of good; and the other to evil according to his desires of evil."

The Book of Mormon idea is based on a belief in a supreme personal Being, who has revealed Himself in the beauty and order of the world to Saints and prophets, and finally in His Son Jesus Christ. It sets forth the doctrine of man as a self-conscious mortal being, and makes him kin to God. . . . The Prophet Alma has made it clear that immortality is existence with God, fellowship with Him, which creates the whole interest in a future life. "We shall be like him, for we shall see him even as he is." The Book of Mormon. . . . ideal is to be perfect "even as your Father in heaven is perfect."

. . . .

Like the Bible, the Book of Mormon shows God at work in the life of the human race. Its supreme revelation is of the human heart and life touched by the Spirit of God. Its power and value is this, and it is from beginning to end a book of life. It becomes in this light, colourful, gripping, vivid, laying its hold on our imaginations and our souls. It inspires, it lifts our minds to God; and herein is its power.

. . . .

INDIAN TRADITIONS

Among the Indians of our continent, both north and south, we have traditions as to their lives in the past, and according to the light of sociology that has recently been given by one of our leading sociologists, no legend or myth or tradition comes down to us from the remote past, but what it shows something of the belief and the lives of the people who gave it. So we have a great work to perform among these American Indians. There are some three hundred thousand of them in the United States at the present time, and over three thousand of them in the State of Utah alone. They have had fine conceptions of life, and if the truth of God, the principles of the saving grace of Christ, can be carried to them as they are elucidated in the Book of Mormon, I firmly believe that the American Indians, the aborigines of this continent will yet be brought to a knowledge of the truth.

May we become more interested in the American Indian and in his cause, I hope and pray. May God inspire us to carry the message of salvation to them all, I ask in the name of Jesus Christ. Amen.

"Behold, now it is called to-day until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming."—Doctrine and Covenants 64:23.

RELIEF SOCIETY

BOOK OF MORMON STUDIES

For the first lesson in May

In this lesson (3 Nephi 7-11) comes one of the most powerful, touching, and convincing testimonies of Jesus Christ, available in all the world. That the people on the American continent were ripe in their iniquities is made plain by the events of chapter 7. Then came the climax of the world's history—the crucifixion and atonement of Jesus Christ, the only Begotten Son of God—the event to which all prophets before looked forward, and to which all prophets since have gazed back, even until now. This one divine event was the frequent theme of Book of Mormon prophets; and the risen Redeemer showed Himself on the Western hemisphere also, as they had predicted.

The tempests and earthquakes and whirlwinds, which may or may not have been experienced generally, were certainly destructive. The wicked perished there, and then came that time of times in Book of Mormon history—and in the world history for that matter—when the Saviour of the world, proclaimed by the Father, ministered to the people who had been spared because of their greater righteousness. They heard Him! They felt Him! They saw Him! Great was their joy! They feasted upon His words as those who have long been an hungered. No honest searcher for truth can read the words of Third Nephi with full purpose of heart, and not be thrilled with its message and convinced that it is a true record. The message of Third Nephi inspires us to exclaim with Job, with the Nephites on the American continent, and with all righteous men and women who are blessed with this testimony—"I know that my Redeemer liveth!"

QUESTIONS

1. What was the condition of the Nephite people just prior to the coming of the Lord? Briefly recount the mighty works of Nephi at this time.

2. Relate the story of the destruction on the American continent that came simultaneously with the crucifixion of the Saviour. Who were destroyed?

3. Tell briefly the message that was given the people by the voice of the Lord before His actual appearance unto them.

4. Christ did show Himself unto the Nephites! What evidence have we of this great truth?

5. Why in your opinion were the Nephite twelve called disciples rather than Apostles? What does this signify concerning the order of God's Church on earth?

6. What mode of baptism did the Saviour prescribe for the Nephites? How does this bear out the Biblical mode?

R. L. E.

WORD OF WISDOM LESSONS (No. 5)

For the third lesson in May

Eating for Health

Note: It is impossible to avoid the use of some unaccustomed words in the study of human nutrition. But the endeavour has been to express the ideas in as simple language as possible. The technical language of the scientist has been avoided, using simpler words to convey the meaning. However, such words as *protein*, *mineral salts*, *vitamin*, and others, should be familiar to all intelligent housewives, for theirs is a job of mighty responsibilities. So, if at times, the lessons seem hard, persevere: We learn only by trying to understand that which may at first seem rather difficult. To some, these lessons may seem too simple. Our attempt has been to "strike the happy medium" and make them suit the average student of this important subject.

The Chief Factor. A person's health is largely conditioned by the food eaten. That is a statement few will question. "The subject of nutrition is now a science based upon ascertained facts and measurements. The knowledge gained by scientific research is available for general use, and although it is by no means complete, yet enough facts are known to afford a reliable guide to the choice of proper food. Feeding experiments have shown that in man and animals, the growth of the body and its resistance to disease depend more largely upon food than on any other hygienic factor."*

A most interesting experiment was made under the auspices of the Ministry of Health and the Medical Research Council, using the children of a well known charitable institution as tests. The children were fed differing food rations, though they did not know they were being experimented upon. At the end of four years the results were so striking that they were published to the country. "The broad conclusion for the citizens and statesmen of this country to draw is that the quality of the food eaten by growing children determines their physical welfare. Nutrition is the foundation of the public health."†

The Function of Food. The first and most important function of food is to build the tissue of which the body is composed. During the first year of life the body doubles or trebles its weight, and a gradual increase should go on to full maturity. If the food is wholesome and sufficient, the body develops normally; if it is poor in quality or robbed of its vitality by being refined and "doctored," for commercial purposes, then indeed will the body be stunted or diseased, or both. Hence the most obvious function of food is to supply the new material needed for growth.

**Food, Health, Vitamins*, by R. H. A. Plimmer, D.Sc., London.
†*Food and The Family*, by V. H. Mottram, M.A., London.

Another function of food is to maintain body temperatures. Since blood temperature (98.6 degrees F.) is many degrees higher than the air of the warmest summer day in this climate, it takes much vitality to keep the heat of the body up to its requirement for health.

Another function that food performs is to furnish energy for work. Every act of life requires an expenditure of energy. The source of this energy is the food that is eaten. The body may be likened to a machine or engine, and the food to the fuel which feeds it. If the fuel is poor the fire burns low, in the body as in a furnace.

It is our business to know that our food (fuel) is right. If circumstances make it necessary to economise, it is all the more important that the money spent for food shall purchase the maximum value, and those foods most necessary for growth and health.

Why Study Nutrition? Many people feel that to pay any attention to the food eaten is an unnecessary nuisance, and that to plan with care a wholesome dietary, is to prove oneself the follower of a "fad." They claim that: "Grandfather ate what was put before him and asked no questions. He lived to a good old age, so why should we bother our heads about food? Our grandparents paid no attention to vitamins; why should we?"

The answer is that in Grandfather's time, before the days of "rapid transit" and chemical preservatives, people ate natural food, much of it home-grown. It was mostly eaten fresh, for cold storage was then unknown. Food was then free from the deleterious effects of chemical preservatives, and the vital parts of foods had not been removed so that it could be stored indefinitely, to be shipped from one country to another. In those days sugar was a luxury, kept under lock and key. Now, in the shape of "sweets" or pastry, preserves or jams, it is fed by the pound, not only to adults, but to babes and sucklings and all ages in between. "Incidentally, cancer and diabetes, two great scourges of civilization, have increased proportionately to the sugar consumption. Many changes in the nature of our food have arisen from the impracticability of importing perishable materials from the other side of the world. White cereals and sugar travel well, and fruits are carried without risk of going bad if bottled, canned, dried or preserved as jam. For the same reason, meat, fish, vegetables and milk are canned or dried—or may be preserved by chemicals. . . . We do not know what has been added to or taken from our food. Mummified preparations are vividly dyed to simulate the green freshness of plants, the red or yellow of fruit juices, the golden colour of butter and eggs."*

**Food and The Family*, by V. H. Mottram, M.A., London.

Instinct and Preference Unsafe. Instinct is not enough to enable man to choose aright his food in this commercial, chemical age. He should *know* what to eat and why certain foods promote health, while others rob him of his birthright!

The whole matter is well summed up for us by A. B. Callow in *Food and Health*:

"We eat meals that are chosen by some one who may (or may not) know how to cook, but who knows little or nothing about the relative values of different types of food. We do not seriously believe that it matters. Why should we trouble ourselves with what scientists say about food? Our grandparents knew nothing about calories or vitamins, yet they were fine, healthy folk. But, although it is true that in the past many people have been perfectly hale and hearty without having any clear ideas about the science of nutrition, we must not overlook the further truth that in the good old days many others died of diseases that developed simply because of deficient or unsuitable diets—diseases that are now being rapidly stamped out. Moreover, the people who retained their strength in former generations had food that was very different from that generally eaten nowadays. The old-fashioned wholesome diet of fresh meat, milk, butter, eggs, fruit, vegetables, and wholemeal bread is now often replaced by tinned or dried foods, also margarine, egg substitutes, and white bread. Since these alterations are mainly for the worse, it is to-day more than ever necessary to have sound knowledge to guide us in our choice of food."

The prophet of modern Israel gave us such a guide nearly one hundred years ago. Have we realized its value and heeded its instructions? Scientists are just beginning to understand its truth. Should we do less?

QUESTIONS

1. Why is it that food is the chief factor in promoting health or causing disease? Describe the functions of food in the human body.

2. Why and in what way is the question of food a problem to-day as it never was in the days of our grandparents?

3. What have you to say regarding the "mummified foods" staring at you from many a present-day shop window? How can you protect yourself and your family?

4. Is it possible to improve on nature's food supply and "natural" foods? In what way? Why is it so important for those who must economise to understand the real value of different foods?

5. Read to the class the last quotation in the lesson from A. B. Callow. Discuss it. Give your opinion of this statement: "People should eat what they like to eat; instinct will guide them."

6. What is your attitude regarding the serious study of health? Do you feel that to try and live in strict accord with the full understanding of the Word of Wisdom proves you a "crank" or a "faddist"? Why?

L. D. W.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, APRIL 18, 1929

EDITORIAL

WHO IS YOUR GOD?

BEFORE THE BIRTH OF CHRIST, the Romans built at Lyons, France, a temple to the heathen goddess Diana. Upon the ruins of that ancient temple, the early Christians built a church, which has been rebuilt several times, and still stands.

In this temple of Diana, stood an image of the goddess, which was worshipped, and to which offerings were made. In the minds of the people, the statue became the goddess, and was in fact the thing worshipped. So, idolatry was practiced in Lyons.

In the present church, perhaps one thousand years old, stands a statue of the virgin Mary, with the Christ-child in her arms. Before this image the people prostrate themselves in prayer and respect, and to it, offerings are made. The Mary, who bore Jesus and stood by the cross, is merged into a lifeless carved and decorated image. She is supposed to have power of intervention with divinity, but must be approached through an image, which soon comes to be the thing worshipped.

The visitor is sorely tempted to wonder if there is a material difference in the temple worship of old and the church worship of to-day, on the historic spot in Lyons. And the question ever comes uppermost: Does not man's conception of God determine the course of his religion?

Is God but a Superman, fickle, wrathful, good to His favourites and forgetful of strangers? Then, perhaps, it does not matter much whether it be Diana or Apollo, Mars or Eros, Odin or Thor, to whom we pray. The main thing is to talk Him into giving us what we want, or buying His favour with gifts—in any case, to fool Him just a little for our benefit.

Is our God far from us, of an entirely different order from man, impersonal, a space-filling, heart-crowding essence, beyond our understanding? Then perhaps in our dilemma we may be glad to get someone, wiser than we, to act for us, someone who understands this God and who understands us also, so that our petition may be properly presented. Perhaps Mary or some man-made Saint should be used. But, since these supposedly holy and influential ones have more influence with God than the hungry, starving, suffering soul of the man himself, the suspicion intrudes itself, that this God is much like the Roman deity in showing favouritism and being subject to cajollery.

Is our God the Father of our spirits in very deed, the Author of

a plan of salvation for the present and future welfare of all His children, a parent who sorrows and rejoices with His own, who understands mankind as a father understands his children, who is a personage, comprehensible, at least in small degree, by man? Then, man needs no image to represent him, no special pleader in the divine court. Upon his knees the man may approach his Maker, pour forth his praise and needs, and speak as a child addresses his father. Then, idolatry or the near approach to it vanishes, and the struggle to worship an idea or an essence, a Force of forces, becomes needless. Men then speak to God in the name of Jesus Christ who is our Redeemer.

"He that hath seen me hath seen the Father." This doctrine has broken the fetters of superstition and idolatry. In this day of restoration, the true conception of God has again been set forth. The Lord appeared to Joseph Smith and gave instructions. He can be seen, heard and understood, and He understands us! It was glorious news to a darkened world. Mankind were in the beginning with God, begotten His children in the spirit world, before this life. His work and His glory is "to bring to pass the immortality and eternal life of man"—not of one man, but of all men. And as we serve Him, we enter into partnership with Him, to help fulfil His purposes. Our lives are governed by eternal laws, set into operation by the Lord, and guided by divine love and justice. There is, or should be, no strangeness between man and his Maker. Such a doctrine of God forms the only foundation of a sound religion.—W.

RELIEF SOCIETY

BRITISH SONG WRITERS OF ZION

For the fourth lesson in May

Alexander Neibaur

The subject of this sketch was the first of the Hebrew race to accept the restored Gospel of Jesus Christ. His life was such that he may well be classed as a true Latter-day Saint. He was a scholar and an accomplished linguist, and as such became the friend and the teacher, indeed, of the Prophet Joseph Smith.

It was while living in Nauvoo that Elder Neibaur wrote some of his best poetry. He was his own severest critic. And with the modesty of a truly genuine poet, he was loath to advertize his work. One of his poems, now printed in our hymn books—No. 275 in *Latter-day Saint Hymns* and No. 5 in *Songs of Zion*—is the famous: "Come, Thou Glorious Day of Promise." No lovelier nor more inspiring hymn is found than this voice of hope and promise from the pen of a baptized Jew.

Another hymn not so frequently sung, yet uplifting and poetic in all

its tuneful strains (No. 267 in *Latter-day Saint Hymns* and No. 299 in the old *Hymn Book*) is the following:

"Let Judah rejoice in this glorious news,
The sound of glad tidings will soon reach the Jews,
And save them far, far from oppression and fear,
Deliv'rance proclaim to their sons far and near."

It is related by one of his daughters that one day he was singing hymns, as was his frequent custom, and some question was asked of her father concerning this hymn, who repeated it for her.

"Yes," he admitted, "this was written by your humble servant." When asked why his name did not appear attached to it, he replied that he had taken the poem to Brother Parley P. Pratt, who had edited it in some places. And this small assistance caused the sensitively honest soul of Elder Neibaur to shrink from asserting his authorship.*

He was a true Israelite and though not a native of Great Britain, he spent his early life here, and here accepted the glorious tidings of great joy. He proved his devotion to the cause throughout a long life of usefulness.

QUESTIONS

1. Study the sketch of Alexander Neibaur in the *Star* of April 4th, 1929, and tell of his early life.

2. Relate the story of his conversion to the restored Gospel of Jesus Christ.

3. If possible, tell of other members of the Hebrew race who have accepted the truth. In what way is the acceptance of the Gospel by such people an evidence of its divinity? Relate what you know about the union of the "stick of Judah" with the "stick of Ephraim."

4. Tell of the friendship which existed between Brother Neibaur and the Prophet.

5. What can you say of his literary gifts? How was his modesty proven?

6. Read and discuss the hymn: "Let Judah Rejoice in This Glorious News." (Old *Hymn Book* No. 299—267 in the new *Latter-day Saint Hymns*). Why do you agree with the sentiments expressed in this hymn?

7. Sing all together, the beautiful hymn: "Come Thou Glorious Day of Promise."

L. D. W.

SUNDAY SCHOOL

THE SUNDAY SCHOOL LESSON leaflets, with covers, ordered sometime ago, are now obtainable through mission headquarters. Orders which have been received will be filled; anyone who now wishes to order who has not previously done so, may order through the president of his respective District. The following aids to the study of the leaflets are taken from the *Juvenile Instructor*.

THEOLOGICAL DEPARTMENT. COURSE: *Old Testament "C."*

May 5. Lesson 17. Hosea—Preacher of God's Love. Text: Sun-

Relief Society Magazine, Vol. IX, page 137.

day School Lessons (leaflets) No. 17; Book of Hosea. Objective: God is a God of Love. In spite of shortcomings, He will forgive and remember His chosen ones.

May 12. Mothers' Day. Honour can be shown to our mothers in a special program for this Sunday. Flowers, symbolizing our love for mother, or some token by which the day will be remembered in her memory, may be given. Let joy fill the hearts of those who bear the blessed name of "mother" by our kind acts and deeds; not only on this day, but daily, throughout our lives.

May 19. Lesson 18. Isaiah—Prophet, Statesman, Poet. Text: Sunday School Lessons No. 18; Book of Isaiah. Objective: The Gospel plan for the salvation of the world appeals to the great and the wise as well as to the humble.

May 26. Lesson 19. "Isaiah, the Prophet of Peace." Text: Sunday School Lessons No. 19; Isaiah 2: 2-5; 11: 1-9; 12; 40. Objective: God's plan of universal salvation through the Messiah was understood and foretold by the Prophet Isaiah.

INTERMEDIATE DEPARTMENT. Course: *New Testament* "A."

May 5. Lesson 16. Jesus at Capernaum. Text: "Life of Christ for the Young," chapter 23; Sunday School Lessons No. 16; Luke 4: 31-41. Objective: An implicit faith in the power of God to help, brings peace and blessing to the followers of Christ.

May 12. This day is set aside in which to honour all mothers. See Theological Department above.

May 19. Lesson 17. The Call of the Twelve. Text: Matthew 10: 1-42; Sunday School Lessons No. 17. Objective: Officers in the Church of Christ must have authority from God to officiate in their callings.

May 26. Lesson 18. The Sermon on the Mount. Text: Matthew, chapters 5, 6 and 7; Sunday School Lessons No. 18; "Life of Christ for the Young." Objective: We must avoid even the appearance of evil in order to fully live the Gospel as taught by Christ.

PRIMARY DEPARTMENT. Course: *Primary.*

May 5. Lesson 17. Joseph the Faithful Servant, Becomes a Prisoner. Text: Genesis 39, 40; Sunday School Lessons No. 17. Objective: The Lord blesses His righteous children and guides their destiny.

May 12. Mother's Day. See Theological Department. Lesson 18. Joseph, An Interpreter for the King. Text: Genesis 41; Sunday School Lessons No. 18. Objective: Those who serve the Lord in righteousness are guided by Him.

May 19. Lesson 19. A Chosen Family Reunited. Text: Genesis 42, 43, 44, 45, 46, 47; Sunday School Lessons No. 19. Objective: The destinies of the righteous families are guided by the Lord.

May 26. Lesson 20. The Cradle in a River. Text: Exodus 1, 2; Sunday School Lessons No. 20. Objective: The Lord helps those who earnestly and faithfully strive to help themselves.

MUTUAL IMPROVEMENT ASSOCIATION

THE M. I. A. SUMMER PROGRAM. A lighter program for the Mutual Improvement Associations of the British Mission has been adopted for the summer months. In lieu of regular nightly lesson assignments, a plan combining educational, social and out-of-door recreational interests will be put into effect commencing with the first mutual night in May.

Under the M. I. A. summer plan, two nights per month will be allotted to a review of the Manuals, *The Story of the Restoration*, *The Gospel and Health* and *Spiritual Growth*, used during the past year or so. Articles from the *Improvement Era* may also be studied to advantage. One night is given to a trip to some point of educational interest. The fourth night follows the usual open night arrangements. A branch M. I. A. ramble is suggested for the fifth night in May, and a special district M. I. A. outing to be held sometime during the last week in July.

The lesson outlines and questions, suggestions for the trips to points of interest, and a recreational program for the rambles will be published monthy from the British Mission office in the form of an *M. I. A. Summer Program Bulletin*. This *Bulletin* will be mimeographed and distributed free to M. I. A. officers and teachers.

PRELIMINARY PROGRAMS. *First Night*. Opening exercises. Introduction to the slogan. Vocal, instrumental or comic selection. Ask some capable person to discuss a properly balanced diet, showing the value of foods as outlined in the *Gospel and Health*.

Second Night. Mutual night in the second week is reserved for a trip to some point of educational interest. It is suggested that you arrange a visit to a museum, art gallery, library, historic birthplace, manufacturing center, or to another place which will prove of interest.

Third Night. Opening exercises. Introduction to the slogan. Cooperate with the Traveling Elders and Branch Presidency in presenting appropriate exercises commemorating the one-hundredth anniversary of the Aaronic Priesthood restoration (May 15th, 1829-1929).

Open Night. Opening exercises. Introduction to the slogan. Arrange for your M. I. A. Musical Society or for an M Men and Bee-Hive chorus to sing selections contributing to the Priesthood anniversary celebration. (See *Songs of Zion*, Nos. 1, 8, 17, 18, 24, 43, 102, 104, 213.)

Fifth Night. Mutual night in the fifth week of May has been set aside as Branch M. I. A. ramble day. For a suggested ramble program, see the May issue of the *M. I. A. Summer Program Bulletin*.

SLOGAN: "We stand for LAW: For the people who LIVE it and the officers who ENFORCE it."

First Night. The Law of the Gospel: Briefly explain the preservation and freedom which come to those who abide by the laws of the Gospel of Jesus Christ (Doctrine and Covenants 88: 34-44; 130: 20-21).

Second Night. Educational trip.

Third Night. The Law of the Priesthood: Give a brief talk outlining the history of the Aaronic Priesthood, giving the first call of Aaron by God (Exodus 4: 10-16), his ordination to the lesser Priesthood (Exodus 29: 44; 40: 13-16; Doctrine and Covenants 84: 26-27), and the restoration of that power to Joseph Smith and Oliver Cowdery (Doctrine and Covenants, Section 13; Pearl of Great Price, Joseph Smith 2: 66-75; *Essentials of Church History*, pages 67-69).

Fourth Night. The Law of the Priesthood: Discuss the power and authority of the Aaronic Priesthood (Exodus 30: 30; Doctrine and Covenants 84: 18, 26-27; 107: 20), and the truth that no man may take this power unto himself, but that he must be called as was Aaron (Hebrews 5: 4), and ordained by men having authority from God (John 15: 16; Acts 6: 5-6; 13: 2-3; 1 Timothy 4: 14).

Fifth Night. Branch M. I. A. ramble.

Lessons. Text: *M. I. A. Summer Program Bulletin.*

First Night. Lesson 1. Objective: The word of God is truth, and when men exercise sufficient faith in Him, they are given instruction and knowledge concerning His will and purposes, through revelation (Amos 3: 7) by the power of the Holy Ghost (John 16: 13). Show the significant importance of the first vision.

Second Night. Educational trip.

Third Night. Lesson 2. Objective: To teach that the Gospel of Jesus Christ embodies all truth; provides the Word of Wisdom for man's physical well-being; urges that our bodies—the tabernacles of our spirits—be kept pure and undefiled; promises health, strength, purity of mind and body, and great treasures of knowledge to those who obey its teachings.

A. G. P.

PRIMARY ASSOCIATION

Suggestive program for the Primary Association:

1. Hymn. Let the opening hymn be one that will soothe and quiet the children in preparation for the day's program. A cordial greeting will help.

2. Prayer. Consideration of the value and form of prayer will be of benefit.

3. Singing. Two or three songs which the children know may be used here, or a new song may be introduced. For example, teach children the sanctity of the home by singing "Love at Home." Give them an opportunity to choose at least one song during this period.

4. Lesson Development Period. This may include lessons, illustrations, activities, consideration of objectives, handiwork. See illustrations below.

5. Singing. A song to fit the lesson objective should be used.

6. Prayer.

7. Marching. Teach respect for the dignity of the class gathering and start the children happily on their homeward way.

A Suggested Lesson Development period and activity:

Objective: To teach that through cooperation there is mutual benefit. Cooperation gives a fullness of life to all.

Contact: The class leader should tell the following story, illustrating the objective, to establish a basis for subsequent dramatic activity. The spiritual background and the object of the lesson should be kept in view.

In the long ago a flock of quails lived together in a forest in India. They would have been very happy, but that they were in great dread of their enemy, the quail catcher. He used to imitate the call of the quail, and when they gathered together in answer to it, he threw a great net over them, stuffed them into his basket, and carried them away to be sold. Now one quail was very wise, and he said: "I've thought of a good plan. In the future, as soon as the fowler throws his net over us, let each one put his head through a mesh in the net and then all lift together and fly away with it. When we have flown far enough, we can let the net drop on a thorn bush and escape from under it."

All agreed to the plan, and next day when the fowler threw his net, the birds all lifted together in the way the wise quail told them to, and they all escaped. This happened many days, till at last the fowler's wife grew angry and asked her husband: "Why is it that you catch no more quail?"

The fowler answered: "The trouble is that all the birds work together and help one another. If they would only quarrel, I could catch them fast enough."

A few days later one of the quails accidentally trod on another.

"Who trod on me?" angrily inquired the quail who was hurt.

"Don't be angry, I didn't mean to tread on you," said the brother quail, but the other quail went on quarreling, and pretty soon he declared: "I lifted all the weight of the net; you didn't help at all." That made the other quail angry, and before long all of them were drawn into the quarrel. Then the fowler saw his chance and cast his net over the birds. They were still boasting and quarreling and did not help each other lift the net. So the fowler crammed them into his basket and carried them to market.—*A Legend of the Jataka.*

Activity Period: The class leader may help the class members dramatize the story of "The Quails."

The characters in the story should be selected, and various ways and means of their dramatization discussed. For instance,

the quail catcher, the wise quail, the brothers (all who are not anything else), the thorn bush, or any other character, may be talked about, the teacher, meanwhile, selecting the characters from the class according to their suggestions; or, the events of the story might be examined, the bird council, the flight, the quarrel, means of illustrating the net and the birds being carried away, offering settings on which to build the dramatization.

The teacher should be ready to direct the consecutive movement of the action.

Impromptu action of this type develops keen intellect, and stresses the lesson objective of cooperation.—Arranged from the *Children's Friend.*

BIRMINGHAM DISTRICT CONFERENCE

On the same day upon which thousands of Latter-day Saints convened in General Conference at the famous Tabernacle, Salt Lake City, Utah, the "Mormon" Church members of the Birmingham District met in conference at 23 Booth Street, Handsworth, Birmingham—it being on Sunday, April 7th. Although smaller in numbers, the latter congregation enjoyed to the full the Spirit of the Lord.

In attendance were Mission President A. William Lund, Relief Society President Josephine B. Lund, Elders Clifton G. M. Kerr, H. Grant Vest and Alvin G. Pack, from the Birmingham office; President Edward L. Blacker, Elders E. Anthon Clayson, Arthur T. Coleman, Earl D. Hone, William E. Egbert, Lysle P. Monson, LeRay Swainston, Blain I. Jones, John W. Adams, Philip D. Quayle, J. Clyde Sumsion and Owen E. Andrus of the Birmingham District; President Wesley B. Ward, Elders Louis W. Sanders and Wendell V. Bramwell of the Newcastle District.

During the morning session the pageant: "The Restoration of the Priesthood" was presented. Speakers enlarged upon this theme and testified to the presence in the world to-day of the Priesthood—the authority given men to act for God.

In the afternoon session of conference the General, Mission and District authorities were sustained by those assembled. An increase of thirty per cent. in tithes and three per cent. in fast offerings was noted in the District President's report, over the previous six months. President Blacker spoke of the faith, sincerity and spiritual growth of the Saints and missionaries of the British Isles, and showed wherein a great work for the betterment of man was being accomplished by them. President Lund spoke on "baptism for the dead," the reality of the visions of Joseph Smith, and the significance of these subjects to the Latter-day Saints.

The evening meeting was very well attended. President Lund discoursed on the coming forth of the Book of Mormon. In a

forceful manner he refuted the claims of the world against the authenticity of this divine record, and proved conclusively that the Gospel in its fulness is contained in the Book of Mormon. Throughout the services an influence of peace and fellowship prevailed.

Between the morning and afternoon sessions of conference a Relief Society meeting was held under the direction of Sister Lund.

E. Anthon Clayson, District Clerk

FROM THE MISSION FIELD

Arrivals and Assignments: The following missionaries arrived in Southampton aboard the *Leviathan* on March 26th; they have thus been assigned:

For the British Mission: Howard A. Thorne, Springville, Utah, to the London District; William M. Faulds, Salt Lake City, Utah, to the London District.

For the French Mission: Eugene A. Robbins, Salt Lake City, Utah.

For the German-Austrian Mission: Ward W. Welling, Salt Lake City, Utah; John Weir Salmon, Salt Lake City, Utah.

For the South African Mission: Alonzo Kay Berry, Phoenix, Arizona; Herman J. Smith, Draper, Utah.

Branch Conferences: Of the Pontllanfraith Branch, Welsh District, held on Sunday, April 7th. A peaceful spirit prevailed in each meeting. Speakers of the day were President Iver L. Larsen, Elders A. Faron Spackman and LeRoi G. Barclay.

Of the Shildon Branch, Newcastle District, held on Sunday, March 31st. "The Kingdom of God" was the theme of the day. Brief reports on the progress of the latter-day work were given by local officers.

CONTENTS

Records of the Lamanites ... 241
Relief Society 244
Editorial: Who is Your God?... 248
Sunday School 250
Mutual Improvement Association 252
Primary Association 253
Birmingham District Conference 255
From the Mission Field 256

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN